



BIBLE SOCIETY RECORD,

CONTAINING

CORRESPONDENCE, RECEIPTS, ETC., OF THE AMERICAN BIBLE SOCIETY.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

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THE BIBLE A WONDERFUL BOOK.

We insert the following extracts from an address of Henry Craft, Esq., before the Memphis and Shelby County Bible Society, Tenn., delivered March 12th, 1871:

The Bible, as we receive it, is *the Book*, because it is the embodiment and expression of the thoughts of God. In the works of Nature, the wisdom and power of God are displayed; but it is in the Bible that his will and purposes are made known. Man's work, God's thought! It is the point in which Godhead touches humanity, and at which the material is mingled with the infinite. It is a manifestation of Deity, more glorious than the Shekinah, because it is not simple light, it is not a presentation merely to the senses, but is word, thought, communication directly of mind with mind, and of spirit with spirit. When man had made his book, and in making it had achieved his highest attainment, God stooped to touch and appropriate that work, and make it a link between Him and earth. The tower of Babel was man's impious effort to scale the skies. He was driven from it by the confusion of tongues. Now through this confusion of tongues and multiplicity of languages, as the Bible is translated into them all, communication is established with the upper world far more complete than Babel was designed to open. This communication in words between the divine and human mind, is an exceeding honour to our race, inasmuch as it is an implied declaration by the Creator himself, that the human and the divine mind are the same in character—differing, infinitely it is true, but only in degree. It is thought addressed to thought, intellect seeking the comprehension of intellect, making the Bible a pedestal upon which the human mind stands up in the grandeur and dignity of intercourse with the Omniscience which pervades eternity.

The Bible is a wonderful book, if we consider merely the historical knowledge which we derive from it. Look to its opening words, so simple,

yet so sublime, and see what we learn from them: "In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

By these, and a few succeeding sentences, we are enabled to take our stand, as it were, upon the confines of the universe, and see the Creator come, with hosts of attendant angels, to enter upon his work. We see the light flash through the formless chaos with the rapidity of thought. We look on, in rapt wonder, while the light and darkness are divided, and the day and the night begin their solemn procession; and while the firmament widens, and the solid globe takes shape, with verdure and beauty upon its surface; and while the sun comes up in pomp to rule the day, and the moon and stars roll into their orbits to reign in the stillness of the night; and while animal life comes to bask in the sunshine, and disport itself in the zephyr and the wave; and while the crowning work, made in the Maker's image, appears upon the scene, to take dominion over every living creature that moveth upon the earth. And then we hear the Divine approval, "It is good," uttered over the finished work; and, our own hearts all aglow, we unite our voices with those of the morning stars, as they sing together, and of the sons of God, as they shout for joy.

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Through the mystery and the grandeur of the Apocalyptic vision, the peaceful glories of the Millennium attract our gaze; and we are enabled to contemplate the period, in which the reign of love, universal and unbroken, shall proclaim that,

"Earth, with her thousand voices, praises God."

And then, before we leave the Book, lingering solemnly and full of awe among its closing pages, we behold the fearful consummation, the great white throne, the risen dead, the burning world, and the day of judgment; and farther, still farther on, beyond the void from which the fashion

of the world has passed away, beyond the vacant orbits from which the affrighted sun and moon and stars have fled, we catch the gleam of the river of life, and the gorgeous effulgence of the New Jerusalem; and we hear the swelling chorus in which will be solved all the mysteries of our checkered existence here, "Alleluia: for the Lord God Omnipotent reigneth!" * * *

Let us bear in mind that Theology is not Religion. Theology is knowledge of God. Religion is the relation of man to God. It has been claimed that Nature has "altar stairs, sloping through darkness up to God;" and that, without Revelation, the logic of cause and effect would have led the mind of man to the conception of God. How the finite could ever originate the idea of the infinite is a problem certainly not easy of solution. But if reason can guide the steps and lift the mind of man up to this height, how does it happen that results so various have been announced by those who discard the Bible, and undertake to work out the logic of the universe for themselves? The telescope reveals to different observers the same heavenly wonders. Philosophers agree as to the laws of light and air and electricity; and wise men in the various sciences push their investigations upon the same paths and to the same ends; but those who seek, away from the Bible, to find out whether there be a Great First Cause, cannot agree among themselves, and range through all conclusions, from the blank Atheism which says, There is no God! to the Pantheism which declares that All is God!

If we concede, however, that man could by searching find out God, and even that a system of theology as complete as that contained in the Bible might have been framed without revelation, we must still recur to the idea that Theology is not Religion. Theology, whether of reason or of revelation, must attribute perfect holiness to God; and experience and human history have always taught depravity in man. The relation between the holy Creator and the depraved creature must be one of enmity; and reason and natural theology cannot point to a mode of reconciliation. The religion of natural Theology then, if it is logical, must be the religion of despair. The theology of the Bible, standing alone, is fearful knowledge. It reveals God to the depraved creature only as a consuming fire, as an implacable enemy—angry with him every day. Better no Bible if it taught only its theology. But God would not have revealed himself to man if He had devised no plan of merciful reconciliation. The religion of the Bible is such a plan; it is salvation, through faith, by a vicarious atonement; it is a Mediator, making reconciliation between the holiness on the one hand and the depravity on the other; "Making in himself of twain one new man, so making peace." * * *

The religion of the Bible—is it from heaven or of men? is the question that compels us either to admit that it is from heaven, or to admit, what is far more incredible, that men who would seem to be, in character and position, wholly inadequate to its invention, scattered far apart through the darkness of more than 1,500 years, succeeded in framing, in detached portions, a thoroughly consistent scheme and system of history, prophecy, and faith, which, bound in one volume, and collated

and compared together, and with all other history, under the solar light of this advanced age, has stood the test of scrutiny the most severe, and investigation the most profound; stood the test of scientific discovery, of philological research, and of all the appliances of learning and experience; and has never been disproved; and is now applauded and admired even by those who disbelieve its sanctions, and reject its claims to Divine origin.

As it would be more wonderful that man should make a world than it would be that God should do so, so this religion would be more wonderful if it were a fiction than it is with God for its Author. * * *

The infidel who sees no use for a Saviour—no form nor comeliness in Him—can conceive of nothing higher in human destiny than Eden restored; but, oh, what a dreary place even Eden is in comparison with the Christian's heaven! How far is the unfallen Adam below his weakest, humblest son redeemed! The happiness of Adam may be, in some sort, imagined and described, but the Bible says that there have not entered into the heart of man the things that are prepared for the sinner saved. Man was created a little lower than the angels. The scheme or the creed which gives him eternal happiness without a Mediator, of course does not lift him higher in the scale of being than his original position. How far off this is from the eternal throne! How to his eye must the innumerable ranks of angels tower and shine between him and the Creator! But the Christian's faith brings Him nigh that is afar off. It does not bring God down, beneath the angels, to man's estate; but elevates man "far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come"—enthrones the redeemed human nature higher than the angelic—chief of all creatures, son of God, joint heir with Him who in the beginning was with God, and was God. Fellow grovellers in the dust, bound down to the earth by every nerve and fibre and ligament of the flesh, let us come to the Bible and learn how sublime a thing it is to be a man; come to the Bible and learn, and help others to learn, the value and the worth of that nature which we so persistently dishonour and neglect, and debase and degrade.

Foreign Department.

THE NEZ PERCES, OR FLAT HEAD INDIANS.—We call attention to the account, given by us on another page, of the reprinting of the Gospel by Matthew in the language of the Nez Perces, or Flat Head Indians. The Board has printed 500 copies of this new edition, and they have already been sent to Oregon.

URUGUAY.—Mr. Milne still sends us good accounts from his field. The influence of the Bible is increasing, and commanding more attention. The increasing interest in its contents is indicated by the fact that Mr. Milne now finds an almost daily demand for a Bible with references—a thing

unknown until recently. It is also a favourable token, that the Agent has sold to the director of the "Anglo-Franco Argentine" College three dozen Spanish-English Testaments, which is the second supply this gentleman has called for. The number of volumes distributed in May, June, and July was 706, some of which, especially the Testaments and portions, were by donation; for books sold he had received \$146 18. Mr. Milne incloses a letter from Rev. Thomas B. Wood, missionary of the Methodist Church at Rosario, showing that the influence of the Agent's labours is felt in that place.

CHILI—VALPARAISO.—Some extracts from the Valparaíso Record, inserted in another place, show that the Bible work is making some progress in that region.

RUSSIA.—By a communication recently received from Rev. W. Nicolson, of St. Petersburg, we learn that good progress is making in Reval-Esthesia, the field in which the American Bible Society operates in the Russian empire. Mr. Nicolson is the agent of the British and Foreign Bible Society, and kindly gives some attention to the work of our Society. He says: "I am exceedingly pleased with the reports of the Esthesian Bible Society. There is a warmth and earnestness pervading them, showing not only much love and activity therein, but contrasting favourably with the torpid condition of some of the neighbouring societies." He was expecting soon to visit Reval, and then will report more fully.

EGYPT.—We have received from Rev. Dr. Barnett, of the United Presbyterian Church, a further account of the distribution of Scriptures in Egypt. His labours, as related in this paper, were chiefly in Alexandria, where he met with good success, though encountering some opposition. He disposed of books in various languages, especially in Greek and Italian. We insert a portion of the journal of the colporteur elsewhere.

CHINA.—Rev. Mr. Farnham sends us an interesting account of Bible distribution by the Rev. Mr. Cardwell. It is valuable, not only for information in regard to Bible work actually, but also as tending to allay our fears as to public interference with Christian labours. The reader will notice what Mr. Cardwell says of the population of the country. This agrees with what others who have travelled extensively in that empire have told us. We suspect that the population of China is greatly over-estimated. We have been assured that the estimate of 400,000,000 is by far too large.

CHILI—VALPARAISO.

The Rev. Dr. Trumbull, in the *Valparaíso Record*, writes thus:

With pleasure we are now able to mention the appointment of another native labourer for the

work of disseminating the word of God in this country. He has already set out for his post in the interior. He is in a province where he can have access to a hundred thousand souls. Fully impressed with the difficulty of the undertaking, owing to the efforts of a misguided clergy and people too confiding, his request, when his commission was placed in his hands, was that we should kneel and call on the name of the Lord; and then he begged that all Christians might ask God in their prayers to crown the effort with success.

In this city our total distribution of Holy Scriptures during the month of July was 116 copies; of these, eighty-six were in Spanish.

In Talca six copies of Holy Scripture and forty-eight other volumes were sold.

In Santiago the sale of Scriptures was twenty-one.

In Talca the colporteur had been disabled for a fortnight by sickness. His sales were therefore very limited. He met a lawyer who took him to task for being a Bible distributor, and maintained that without notes we ought not to read the Bible. Any man who has reached that point is sufficiently cowed down to submit to any imposition; unless it be that he cares nothing for the Bible either with notes or without. He accepted, however, a copy of the Mexican tract, *Good News*, and it is to be hoped he may rise to sounder views of things. This colporteur, to discourage him, meets with great disinclination for reading among the more common people; though generally he reports being well received.

A new Bible depot has been determined on in Santiago, the capital of Chili.

EGYPT.

Mr. Schlotthauer, the colporteur in Egypt, relates some interesting facts which occur in his work. He says, in one place:

In one shop where we offered the word of God there was a Greek, who offered us half the price of a Greek Bible and said, "That is enough." I said, "I am not a merchant; the books are not priced at more than they are worth—they are sold at less than cost. We have come to you in love; God has sent us; and inasmuch as you are rich, and have no copy of the Bible, it is your duty to purchase one at the price asked, and not to try to diminish it." But he was unwilling, and we reproved him for his stinginess. "'The love of money is the root of all evil.' If you forego this opportunity," we said, "who knows whether you will ever have another to purchase a Bible? For want of the word of God you may go to perdition." After this I left the shop; and after a quarter of an hour he sent a boy after us, and brought us that we would return to his shop, for the owner wanted a book; and when we returned, the owner said, "Forgive us—we did not know that you were one of the good men;" and he purchased three Greek Bibles—one for himself, one for his brother, and one for his friend.

And again, in general review of his work:

We sold books to the amount of 739 piasters, and distributed upward of 900 tracts in houses, streets, and markets, among blacksmiths, silver-

smiths, carpenters, barbers, bakers, butchers, engineers, merchants, sellers of perfumery and medicine, porters, innkeepers, cooks, coachmen, travellers, masons, painters, saddlers, shoemakers, tailors, seamstresses, dyers, and washerwomen; even the women of ill-fame accepted tracts. The rich and the poor, Jews, Christians, and some Mohammedans, accepted the word of God, and most of them the tracts gratis, with joy. Some of them, seeing tracts, consisting of parts of the word of God—a single Gospel or epistle—in their various tongues, thanked me much for them. A minister, wishing to follow Christ in service among publicans and sinners, can find much work in Alexandria; but it is necessary to go to them and hunt for them, for they are going astray, and do not know where the bookshop is, nor have they money, and they do not know where the church is, nor the dwelling-place of the preachers; and they are ashamed to go to them, thinking that missionaries are great gentlemen, and that they love the rich more than the poor. Some of them think that the service of God, in his worship in the church, is connected with fine clothes, which they have not. Some of them think that their sins are too great to find repentance. All are astray, not able to return—like sheep astray, that cannot return to the good Shepherd.

We thank the Lord that He gives us good health, and we thank you that you have permitted us to distribute books in Alexandria.

CHINA.

FROM REV. J. M. W. FARNHAM.

SHANGHAI, CHINA, July 25th, 1871.

DEAR SIR:—In a recent letter, I spoke of making a grant of the American Bible Society's publications to Rev. Mr. Cardwell, of Kiu-kiung.

From a communication dated Kiu-kiung, June 2, I make the following extract, feeling sure it will gratify the patrons of the Bible Society to know they have given such a faithful, earnest man as Mr. Cardwell the means for prosecuting his work. "I returned yesterday," says Mr. C., "after an absence of thirty days, going as far south as Foo-chow-fu, a distance of 770 *li*, calling at Shuy-hung and Jan-chow-fu, on the return journey. We sold over 2,000 gospels, besides other books. At many of the places they had never seen a foreigner before. At the capital I only stayed a few hours, being waited on by a mandarin, who said, 'At the present time we have the examinations, and the place is full of people; we fear some injury may be done to you, and we shall be unable to protect you; we should therefore be glad if you would go elsewhere for the time, and at the end of the month you can return, when there will be no difficulty in your preaching and selling books.' Thinking it best to act upon his advice, we went to Foo-chow-fu, which it took ten days to reach, owing to the contrary winds and shallow water, which compelled us to track nearly all the way. This being the first journey, I was very careful not to say or do any thing that might excite the people, confining myself to answering their questions, and giving them some explanation of the doctrine contained in the books; and by staying but a short time in one spot, avoided a large gathering of people. I must say I was disappointed in not finding the country as populous as reported. The

neighbourhood of Foo-chow seemed to be more thickly inhabited than any other place. The villages are wretched places, and the people very poor. Wu-chen, at the top of the Poyang Lake, is a large, unwall'd town, about three times the size of Kiu-kiang, very prosperous, and having always a large boat population, going to and from many places to the distance of about 1,000 *li*. A quantity of heavy iron work is done here.

"I must confess I started with a little fear; but the Lord has been better to me than all my fears, having answered prayer on my behalf; thus, I have realized the object which for the last seven years I have longed and prayed for. May it be the first of many journeys, and the beginning of much blessing to the people of the province! I hope (D. V.) to return to the capital as soon as practicable. I ask your prayers for guidance."

I have the promise of an interesting account of the distribution of Bibles by Mr. Rohde, in and about Foo-chow, which I shall be happy to forward.

Yours, truly,

J. M. W. FARNHAM.

THE BIBLE IN ROME.

The following graphic description is extracted from Mary Howitt's paper on "Rome in 1871," published in the *Leisure Hour* for August. It shows something of the wonderful change produced in the Holy City by the introduction of the Bible.

In the mean time the Bible Society has opened its store in the Corso, near the very spot where, a few years ago, the priests made a bonfire of "bad books," and destroyed as such every copy of the Scriptures they could lay their hands on. A colporteur may be seen freely selling in the streets the two Testaments, Old and New, or single copies of the Gospels, as tracts, for a soldo or two each. Your servant, if she can read, which is by no means generally the case, will be found reading the New Testament in her untidy kitchen, leaving the dinner-things unwashed, because, "Oh, signora, it is so interesting and beautiful in that book!" The driver of your carriage, too, whilst he waits for you at a shop, brings from his pocket his halfpenny copy of St. Matthew or St. Luke, and is so absorbed, perhaps by the new and divine doctrine of the Sermon on the Mount, or the history of the birth of the Saviour—whom he pleasantly recognizes as the blessed Bambino of the Ara Coeli, the delight of his boyhood—that you have to rouse him as out of another world when you are ready to proceed. Every where, sometimes in almost ludicrous ways, you see how the imagery of the Bible is taking hold of the public mind; thus the other day, when one of those halfpenny newspapers, now so eagerly read by the lower class, was speaking of the gallant appearance which the mayor of the city made when riding along the Corso, it described him as mounted on a horse, splendid as one of those in the Apocalypse. No longer is the comparison drawn from the familiar steeds of Phidias and Praxiteles, on Monte Cavallo, but from those seen by St. John in his vision on the Lord's day, in the island of Patmos. So, again, at the merry artists' festival, when Pharaoh was represented in all

his Egyptian grandeur, one of the attendants was heard explaining to his fellows the subject of the comic show, and his mind being full of the Mosaic narrative, he gave the whole history of the children of Israel in Egyptian bondage, and the destruction of Pharaoh and his host in the Red Sea, which, though it had nothing whatever to do with the comedy, yet fascinated that little knot of listeners for half an hour. It is very interesting and curious to watch the advance of light into this old papal darkness, and little incidents that are continually cropping up in its progress are worth detailing. Thus, some are scandalized by hearing the Virgin Mary spoken of as the wife of a carpenter. They have ever thought of her as the Queen of Heaven, the Mother of God, with a crown on her head, her fingers covered with rings, and strings of pearls round her neck. Imagine then the apparent desecration, when perhaps the pious, humble wife of a carpenter finds herself standing, as it were, on the same level with the Madonna, for a candle at whose shrine, at the corner of her own poor street, she has many a time given her last barjocio. The head and heart need be sound, and the truth which is given in place of the old fable need come with a great leaven of love, if it is to fix itself in the heart and conscience of these people.

Domestic Department.

RECENT INTELLIGENCE FROM OUR AGENTS.

In Eastern New York, the anniversary of Fulton County Bible Society was held, with unusually favourable results. Rev. M. W. Staples, who is in charge of that district, informs us that the receipts were about \$300 in advance of the year previous, having reached a total of \$1,500. Mr. Staples was present on the occasion, and speaks of it as one of great interest. All felt encouraged and resolved to go forward in the work.

Rev. H. Brownson, in the same field, has visited three auxiliary societies, and was invariably well received.

Rev. Edmund Wright, of Missouri, visited the Palmyra Presbytery, where he was very kindly received, and by which the work of the American Bible Society was cordially endorsed. He speaks of this as a growing interest. Among the Germans he has ever found special sympathy and co-operation. They do not fail to make their annual collections for the Bible cause, though they may not be favoured with the Agent's visits.

"A neat and roomy stone church," he writes, "was recently dedicated by a German congregation, near the line of Gasconade County. As they took leave of the small log church (twenty years old) and went to the new one, it was to me an imposing scene. I thought of our meeting there six years ago, in the open air, to talk about the Bible; and now the people, feeling none the poorer, invite us to enter their commodious church to speak again of this blessed Book, and the duty of

giving it to all nations. A Bible meeting was held after the dedicatory services; the church being full, while there were many outside anxious to hear the addresses, which were in both German and English. The collection exceeded that of the preceding year."

"During a recent visit to Orangeburg County," says Rev. E. A. Bolles, of South Carolina, "I found Rev. W. J. Snider, of the Baptist Church, who is agent for the Santee River Baptist Bible Society, zealously engaged in the sale and distribution of our books. This society heartily co-operates with us, though not one of our auxiliaries." Mr. Bolles also informs us that the Marlborough County auxiliary, centering at Bennettsville, has appointed two or three active men in every township, to ascertain the extent of Bible destitution, and to supply the same. In this way it is hoped to meet the claims of the entire county.

AUXILIARIES.

Reports are in hand from the following societies: Conway County and Mineral Springs, *Ark.*; Henry County, *Ind.*; Powesheik, Hamilton, Bremer, and Fayette Counties, Westfield and Clermont, *Iowa*; St. Louis and Houston Counties, Pine Island, and Zumbroter, *Minn.*; Miller, Morgan, Bates, and Vernon Counties, *Mo.*; Catawba County, *N. C.*; Fulton County, *Ohio*; Newberry and Greenville Counties, *S. C.*; Cooke, De Witt, and Titus Counties, and Concrete, *Texas*.

The combined receipts of these auxiliaries were \$2,746 13; and they have visited 2,720 families, of which 270 were found destitute, and 257 supplied, besides 137 individuals and nine Sabbath schools.

BARTOW COUNTY BIBLE SOCIETY, GA.

Of this auxiliary, and its annual meeting held on the 20th of August, in the courthouse at Cartersville, a local paper speaks as follows:

A large congregation was in attendance, and listened to an able and instructive sermon from Rev. W. A. Parks, the energetic Agent of the American Bible Society for Georgia. The Bartow County Bible Society has, since its organization in 1868, done quite an amount of work; has canvassed our own county thoroughly, placed a Bible in the hands of every family, and aided a sister community to carry on the good work. Enough was donated by our citizens to pay the indebtedness of the society, leaving in the depository \$83 98 worth of books, all paid for. The society will, during the present year, we have no doubt, aid others of our neighbouring counties. Pickens is suggested as the next field of operation. We hope they will do it. The amount of work done for the past three years by the society speaks well for the people of Cartersville and vicinity. The annual meetings have all been held here. Our people have very generously and willingly, so far, contributed to its support, as they do in every instance when a worthy object demands their aid.

The society has won for itself the reputation of the banner society of the State.

The total receipts for the year were \$227 25.

DU PAGE COUNTY BIBLE SOCIETY, ILL.

This society, at its thirty-first annual meeting, held on the 29th of August, in the Meth. Episcopal Church of Wheaton, adopted the following resolutions:

Resolved, That both the internal and external evidences of the Divine inspiration of the Bible are cumulative, and have never been more complete than at the present time.

Resolved, That the American system of popular education cannot be sustained, if the friends of that system yield to the demand to displace the Bible from the public schools.

Resolved, That the happy and even wonderful benefits resulting from the diffusion of the word of God, furnish us abundant reasons for persevering in the work with increased zeal, hope, and faith.

Resolved, That the officers and agents of this society are hereby instructed hereafter to labour in making collections and distributions, as far as possible, through the churches, where the churches are willing and capable of doing the work.

The receipts of this society for the year amounted to \$608.

DE WITT COUNTY BIBLE SOCIETY, ILL.

The anniversary meeting of this society, recently held, was an occasion of much interest. The usual yearly reports were presented.

The Rev. R. M. Barnes, of the Methodist Episcopal Church, delivered an earnest and eloquent address in behalf of the Bible cause, showing the difference between nations where the precious Volume is an open book in the hands of the people, and those who discard or disregard it, or who are forbidden by their priests to read it. He contrasted sterile Scotland, where intelligence and Bible religion are every where found, with Ireland—that gem of the sea—where ignorance, superstition, and priestcraft rule the people. Every soldier in the Prussian army had a copy of the Bible in his knapsack; while the frivolous French confessed to their priests, and read trashy novels and obscene books: hence the Prussian victory.

Rev. E. G. Smith, Agent of the American Bible Society, presented some facts in connection with his work, and showed the necessity for increasing the circulation of the Bible.

Rev. Mr. Piper, of the Presbyterian Church, advocated the claims of the blessed Book in language that reached the sympathy and hearts of all. He demonstrated that there was need for active, persevering effort for all Christians to spread the sacred pages throughout our own and other lands.

PICKAWAY COUNTY BIBLE SOCIETY, OHIO.

The forty-third annual meeting of this auxiliary was held on the 21st of August, with A. McCrea, Esq., the president, in the chair.

After reporting that the county had been pretty

generally canvassed, destitution supplied, and as a general thing the co-operation of the people secured, he said:

The object of the American Bible Society, which is expressed in these words—"To publish the Holy Scriptures, without note or comment, and to place it in the hands of all the people, so that all of every kindred, tribe, and people on the face of the globe shall be without excuse"—has always impressed me as the grandest idea connected with our work for the salvation of mankind. Here upon a common platform we all stand; here is our broadest and yet closest brotherhood, the cross of Christ as our Shibboleth, his blood alone to wash away our sins, through repentance and faith. What a brief but glorious summary of all that is essential for the salvation of a world!

In this work I have been permitted to take an humble part, in connection with the Pickaway County Bible Society, for the past twenty years, and all that while, with the exception of two years, you have honoured me with the position of president of your society; and although in my reflections I know that oftentimes the duties of my position have been but poorly performed, yet, in all that I have undertaken to do, I have been so cordially endorsed and aided by your other officers and managers, that I shall ever remember my associations in this connection with pleasure. But in the providence of God, as it seems to me, the time has arrived when my connection with the Pickaway County Bible Society must be dissolved, and although it is a painful separation to me, yet I do rejoice that God has permitted it to accomplish so much good as I verily believe it has, and that I am able to leave it in a flourishing condition financially, and in all its working operations.

The following, in relation to the retirement of Mr. McCrea, was unanimously adopted:

Accepting this evening, with great reluctance, the resignation of Mr. McCrea, as president of this society—a position held by him for nearly twenty years—during which time, through his earnest labours and untiring devotion to the Bible cause, it has been made, by the blessing of God, the means of accomplishing much good, we deem it an appropriate occasion for the expression of our grateful appreciation of his labours in the Cause for which we are organized; of our regret on account of the severance of his relations with us, and of our sincere wishes for his success and prosperity in the new field of labour to which he proposes to remove.

SOUTH CAROLINA.

The Rev. Dr. Dargan, of the South Carolina Baptist Convention, who has rendered efficient service in the distribution of our books in Darlington County, in acknowledging a grant of Bibles sent him for sale and distribution, writes to our Agent as follows:

I find no work more pleasant than Bible distribution; and to witness the gratitude of the poor of all colours when a Bible is donated, and they are informed from whom it comes, encourage me much in my work, and should be gratifying to the noble Society you so efficiently represent. I

find so much destitution that I am unable to supply the demand, and am obliged to hoard my treasures and give them only to the worthy and needy, who, I have reason to believe, are not only not able to purchase, but who will appreciate the gift.

May the blessing of the Master ever rest upon the Society, its contributors and officers, and upon you, my dear brother, in your zealous and consecrated efforts to advance the interests of this noble work. The Society will always have my gratitude and prayers for their continual prosperity and success.

For the Bible Society Record.

BIBLES AND BIBLE SCHOOLS.

A missionary of the American Sunday School Union, in Tennessee, recently travelled seventy miles on horseback to attend the first Sunday school convention ever held in H— County. A year ago there was not a Bible school in the county, and more than one-third of the families were destitute of the Bible. Now there is a Sunday school, with a fair prospect of several more being organized; and much interest is felt about giving the word of life to all the poor people of the county. He rode into a community where he found nearly 200 children without the blessing of a Bible school, and there organized one with fifty scholars, under a "bush shed," not twenty rods distant from a brandy still. He hopes the school will break up the still, as one did in another community, where fifteen stills were running within three miles of the school; now there is not one. Recently the missionary met a thousand people there, at their "Sunday School Happy." It was a delightful gathering. He visited another school of eighty scholars, that has met for five months, under the spreading branches of a large oak tree. They had no books except a few Testaments, until he aided them. Thus the Bible and the Bible school are doing their blessed union work for the regeneration of destitute and wicked communities; and the field is wide, and white with a fulling harvest.

We quote from the forty-seventh annual report of the American Sunday School Union, the following extracts:

It is also due in this connection to record the continued liberality of the American Bible Society, whose ready grants of 1,550 Bibles and 11,000 Testaments have enabled us to distribute so widely the word of life.

It is the governing purpose of the American Sunday School Union that all the schools which they organize and influence shall be Bible schools, deriving all their instruction from the Divine word, and doing honour to it, and thus to its Author; believing that the Holy Scriptures are able to make all wise unto salvation who receive them in faith and love toward Jesus Christ.

TWENTY-SECOND PSALM.—In the twenty-second Psalm the morning red looks forth upon us from behind the blackest cloud of sorrow. The soul, which but a few minutes before lay panting with broken wing upon the ground, is now seen rising and singing in the golden light of the sun.

Children's Department.

A YOUTHFUL DONOR.

AUGUST 10, 1871.

DEAR SIR:—Some time ago, a kind friend made me a life member of the American Bible Society, and ever since I have wanted to help you send the Bible to the heathen. Will you please accept two dollars, which I got by selling vegetables that I raised in my missionary garden? I hope it will be the means of sending the Bible to some little children, to teach them about Jesus. When I am older I hope to do more.

WILLIE (ten years old).

WONDERFUL AUNT BESSIE.

Two little girls were nested together in bed, and their tongues were flying very fast, as little girls' tongues always do when they sleep together. They were talking about Aunt Bessie, and who should come by the door just then but Aunt Bessie herself? She was going to her room, and hearing the children talk, she stopped at the door, as it was a little ajar, to hear what it was all about.

"Do you know," said Minnie, the younger one, who was ten years old—"do you know what makes my Aunt Bessie's forehead so smooth?"

"Why, yes," replied her friend and bedfellow, Mary Lee. "She isn't old enough to have wrinkles. That's as plain as the nose on your face."

"Oh, yes, she is, Mary. She's old enough to have a forehead full of wrinkles, but she has a way of keeping 'em off, and I don't see when they'll ever get a chance to come. You see her forehead is smooth *because she don't ever fret!*"

"You think there's no one in the world like your Aunt Bessie, don't you, Minnie?"

"Well, may be there are people that are just as good, but I don't know where they live, I'm sure."

"And I don't either," said Mary. "I only wish my mother was as pleasant, and had as smooth a forehead."

"She isn't really your mother, is she?" asked Minnie.

"No, she isn't any relation to me; but she adopted me when I was two years old, and of course I call her mother. But she isn't much like your Aunt Bessie, for she frets a great deal."

"Well, my Aunt Bessie is wonderful about not fretting, and I can't help talking about it every little while. I really believe if the house was on fire she'd be just as pleasant as could be about it. She'd help me out of the house, and then help to get all the things out, and she wouldn't fret or scold at anybody, but act just as if it was all right and couldn't be helped; for that's the way she always acts about every thing, no matter how bad and unpleasant it is. I always like to hear her read the Bible, for she lives just like the Bible. She's just as sweet and kind as it tells her to be, and so I never get tired hearing her read it."

"Do you remember when you first saw her, Minnie?"

"No; but she remembers when she first saw me, for I've heard her tell about it; and Peggy, who lived with my mother before Aunt took her, has often told me about it. I was afraid of Aunt Bessie at first, and I cried for my mother after she

was dead. Peggy says I acted as if I wondered why she didn't come and take me. But Aunt Bessie coaxed me to come to her, and then she played with me, and showed me her watch; and after a few days, when I'd got used to her, she took me home with her, and here I've been ever since."

Minnie kept on talking about Aunt Bessie, but in rather a sleepy tone of voice, and in a few moments she and her friend Mary were both asleep.

Now, my little friend, wouldn't this world be a pleasant world if there were no fretters in it, and we were all like Aunt Bessie? And wouldn't you all like to grow up with as smooth a forehead and as sweet a temper as Aunt Bessie? Certainly you would. I am quite sure that every little girl who reads "The Home Circle" would like to be Aunt Bessie right over again.

But perhaps you have already begun to fret. May be, in these first years of your life, anxious thoughts have disturbed your hearts, and marred the beauty of your faces. This ought not to be so. God has given us the Bible, not only that we may read it, but "live just like it," as Minnie said. And if you live just like it, or at all like it—if you let its light shine into your hearts—it is more than probable that your faces will catch that light.

A sweet, unruffled spirit makes a sweet, unruffled face. You may never be called beautiful; but if you grow up to be like Aunt Bessie, you'll have that beauty of heart and beauty of face that God and all the good in the world love. You will possess the "ornament of a meek and quiet spirit," and your faces will be the reflection of the spirit. As you grow in years, may you all grow to be like wonderful Aunt Bessie!—*Home Circle*.

THE MILLER'S BOY AND HIS BIBLE.

Every young man, on being himself turned to God, should set out with a determination, with Heaven's help, of carrying others along with him. Let him take the world for his example, and determine that evil doers shall not exceed him, in their self denying and costly endeavours to do evil, in his to do good. To encourage such, and present an example, we shall set forth the following authentic and interesting history:

"I returned," says a Swedish colporteur, "through a village where there are several water mills. A Bible had been purchased from me there, three years since, by a miller's boy, who, not long before, had fallen into the water, and had narrowly escaped being crushed by the mill-wheel. Snatched wonderfully from death, John (this miller lad) had at that time begun to be concerned about the salvation of his soul. Hence the purchase which he made of a Bible. He read that sacred book, and was fervent in prayer: the Lord heard his prayers, and he became a stanch confessor of the truth as it is in Jesus.

"He was not long in becoming the object of persecutions from the miller, the miller's wife, his comrades, and persons who frequented the mill. All were determined to render it impossible for him to read the Bible; but the Lord watched over him.

"Shortly afterward, Andrew, the miller's son, a young man of twenty years of age, a victim to habits of intemperance and dissipation, became likewise a disciple of the Saviour. This hap-

pened in the following manner: John was Andrew's assistant at the mill. Originally they were the best friends in the world; but since John's conversion, Andrew employed all sorts of suggestions, artifices, threatenings, and even violence, to plunge his comrade into a disorderly life. All his efforts were ineffectual. One day, while John was busy out of doors, Andrew, who was alone in the mill, took John's Bible for the purpose of casting it into the river. However, just as he was about to throw it in, he opened the Bible mechanically, and this passage caught his eye: 'Two shall be grinding at the mill; the one shall be taken, and the other left.'—Matt. xxiv. 41. This declaration struck his conscience with the rapidity of lightning; it took possession of his heart; and, under the weight of an inexpressible emotion, he placed the Bible again in John's chamber. Dating from that moment, Andrew became a new man: thereafter he showed himself to be a sincere servant of Jesus Christ. United from that time in heart and soul with one another, John and Andrew, young as they were, soon became, in the hand of God, instruments of a religious awakening in the village and the surrounding neighbourhood."—*S. S. Messenger*.

My Bible.

BY MARGARET LEE RUTTENBER.

It tells me, with beautiful story,
Of the streams of that unbounded shore,
Where the saints, in their white robes of glory,
Are haunted by sorrows no more.

It tells of that land where no shadow
Of sin ever darkens the way;
That bringeth, for spirits in rapture,
No night—but a limitless day.

It tells that the pilgrim is weary
No more in that heavenly scene,
Where the Shepherd will lead them by waters
Encircled with pastures of green.

It tells of a friendship unbroken—
Of love that can never grow dim;
That God will wipe tears from the faces
Of all that He calls unto Him.

It tells that no sickness can enter,
No woes, that on earth are e'er known,
Can disturb the repose of the dwellers,
That stand in delight by his throne.

It tells of the undefiled Martyr,
And that taunts and revilings were shed,
By the cross of the crucified Saviour,
And the thorns that they placed on his head.

It tells of the tear-moving prayer
He breathed, in his agonized love,
That if it might be, the cup should pass from Him,
And "forgive," to the Father above!

It tells how He went unto heaven,
From the tombway with death that was paved,
And that those who are holy in spirit
Will with Him in Eden be saved.

Then who would not yearn for the waters
Of life on that beautiful shore,
Enwreathed with a verdure unfading,
And blossoms that bloom evermore;

For the wings of a seraph to wander
With its countless and angelic band,
As they sing, with a crown on each forehead,
And a harp of bright gold in each hand.

Oh teach us, thou "Holy of holies,"
To find, by the "Book" thou hast given,
That pathway, though narrow and lowly,
That leadeth to thee and to heaven!

Poetry and Miscellaneous.

OBLIGATIONS OF LITERATURE TO THE ENGLISH BIBLE.

The literature of England is under such heavy obligations to the Bible (independently altogether of questions of morality and religion) that it is impossible to believe that our poetry could be, as it is, the noblest body of poetry in the world, if the pious divines and ripe scholars of King James's era had taken upon themselves to translate the Bible into the polite language of the court, or into any other than that employed by the plain minded common people.—*Blackwood's Magazine.*

WHAT INFIDELS THINK OF THE BIBLE.

La Capitale, a paper of large circulation, printed at Rome, thus comments on Signor Ribetti's Wednesday lectures: "We do not at all agree with him, that every thing in the Bible is genuine; but it must be confessed there is no weapon so terrible as the Bible for fighting the Roman Catholic priesthood. In fact it lies crushed beneath these quotations. *This is not a book; it is a millstone, grinding all the Lent preachers to powder.*"

PURITY AND PRECIOUSNESS OF GOD'S WORD.

Every thing in the last few years has shown us, that a deeper tone of divine truth in all who profess to hold that truth, is needed to meet the growing corruption of religion, and the infidelity and lawlessness which casts off all religion. God's own light, as given us in his word, must be more and more our guide through the darkness and conflicts of these days. We are assured also, that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We may expect, therefore, fresh truth to shine out from the sacred volume.—*Rev. E. Bickerseth.*

THE IRISHMAN AND THE PRIEST.

Never was a better answer made than a poor Irishman made to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man."

"Ah! very well, your riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."—*Herald and Presbyter.*

POETRY OF THE BIBLE.

The Bible poetry reminds us of the sweet melody which, in the lonely wood, ascends from the joyous bird.—*Saphir.*

EXTRACT.

Persons unaccustomed to reflect on the subject, are not at all aware for how large a part of the most interesting and important knowledge we possess we are indebted to the Bible. Without the Bible we should know nothing of the origin of the world, nor of its history for more than three thousand years. We should know nothing of the origin of man, nor of his ultimate destiny. We should know nothing of the true character of the great Being who made and governs the world; nothing of the nature and design of his government over us; nor of the tendency of the various dispensations under which we are appointed to live; nor, in short, of any thing which relates to our spiritual and immortal part, and the scenes that await us beyond this transient state of being.—*Hawes.*

THE BIBLE.

The Bible is the guide post, as it were, to lead poor wanderers to heaven, to point out the way to that "better country" before them. It is the compass which shows us, as we pass over the troubled waves of life, how we may reach the wished-for haven. It is the medicine chest, which contains the only remedy that can cure a diseased soul. It makes known God's will to man. In prayer we speak to him; but here, in the Bible, he speaks to us.—*Rev. A. Oxenden.*

EXTRACTS ON THE BIBLE.

The wonderful *omnium gatherum*, the New Cyclopaedia of Illustrations, adapted to Christian Teaching, by the Rev. Elan Foster, among an immense variety of topics contains some pregnant passages on the Bible. We select a few of them in our present number, and may find occasion to introduce more hereafter.

THE BIBLE SELF-PERPETUATING.

It has a self-perpetuating and multiplying power. Infidels have written books; where are they? Where is Porphyry, Julian? Fragments of them there are; but we are indebted even for this to Christian criticism. Where is Hume, Voltaire, Bolingbroke? It requires the world's reprieve to bring a copy of them out of the prison of their darkness. Where is the Bible? Wherever there is light. Speaking the language of Heaven in seven-score and three of the tongues of the earth, and giving the word of God, by forty millions of voices, to five times as many million ears, and in tongues spoken by six hundred millions of men, and having swept its path of storm through all time, it still walks triumphant, despite earth's dying malice and hell's eternal wrath; and like the apocalyptic angel, though it wraps its mantle of cloud about it, calmly looks out upon the world with a face as it were the sun encircled with a rainbow.—*Bishop Thomson.*

JOHN QUINCY ADAMS ON READING THE BIBLE.

I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether

with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

THE UNSEALED BIBLE.

One morning, when two parents awoke, they were surprised to see their daughter sitting near their bed, intently engaged in reading the Bible. As soon as she found that they were no longer sleeping, she sprang to the bedside, the tears streaming down her cheeks, exclaiming, "Mother! oh mother! why didn't you tell me what a book the Bible is? It is wonderful. I never knew any thing about it before." And she went on to explain to the wondering and rejoicing parents, how that she had been induced to go to the evening meeting, which they had not attended; that she had been deeply convicted of sin, and led at once to repentance, and then faith in her crucified and risen Lord, and came home a joyful convert; her eyes were opened to the beauties of the Bible.

"Search the Scriptures."

BY ROBERT MORRIS, LL.D.

"All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Ghost."

Oh early search the Scriptures; 'tis the dew
Of morning leaves; 'tis the young rose's bloom;
'Tis the bright tinge of morning; 'tis the hue
That doth on cheek of conscious virtue come;
'Tis all that gratifies the sight,
To see this sacred Book aright.

Oh fondly search the Scriptures; 'tis the voice
Of loved ones gone for ever; 'tis the song
That calls to memory childhood's perished joys;
'Tis the blest anthem of the angel throng;
'Tis all that gratifies the ear,
This sacred Book aright to hear.

Oh deeply search the Scriptures; 'tis the mine
Of purest gold and gems of richest sort;
'Tis life's full sustenance of corn and wine;
'Tis raiment clean and white from heaven brought;
'Tis wealth beyond all we can crave,
This sacred Book aright to have;

For here, oh here, the loved departed,
The Man of Sorrow, slain for us,
Speaks to the worn and broken hearted,
And tells us: "I have borne the curse;
Redeemed thee from the power of death,
And sanctified thy parting breath."

That in bright lands depicted here
Are "many mansions"—ample room—
Where Christ our Saviour waits to cheer,
And bid us welcome from the tomb;
Where many a friend we counted lost
Is singing with the heavenly host.

This is the one-appointed way
In which the Holy Ghost doth speak;
Oh search the Scriptures through life's day,
And treasures of salvation seek—
Assured there is no other ford
Through Jordan's billows but THE WORD.

From the Brooklyn Herald.

THE BIBLE.

The Bible is a book which has come immediately from God, accompanied with the highest sanctions, addressing itself to man's interior nature, moving and acting in the higher region of spiritual life, and aiming at nothing less than the perfect development of a true humanity. Not only does the written word claim an equal influence with the living utterance of truth by living men, but it ascends to higher ground. Sounds are fleeting things, and in constant danger of being lost; and

if retained, they are more than likely to become mixed and impure as they pass from one to another. All oral tradition undergoes essential, though it may be insensible modifications, and ere long loses its distinctness. What is written is permanent. Nor can any alteration be introduced or attempted without the probability of an earlier or later discovery. Thus it was that the possession of one age became the inheritance of the next, and each successive age became possessed of a richer inheritance till the book of God was completed, and delivered to man impressed with the broad seal of heaven. Revelation was a gradual discovery, not only meeting, but anticipating the longings of the human soul, and lifting it up into a higher region of spiritual life. In proportion as truth was revealed was the power heightened by which to act upon the interior nature of man; and hence the true, the perfect manhood of our race, could only come with a perfect revelation. But when all was given—when God, who, at divers times, spoke to the world by his servants, had now spoken his last and fullest word by his Son—then to his book, the record of that word of his, there is added no more. The revelation is complete! The Bible being a book for all nations and for all ages, it could not fail, from its very fulness, to present the greatest possible diversity, and yet, manifold and diversified as are its contents, it is the only book which anticipates and provides for the wants of humanity. It is this, its universal adaptation to the deep and felt needs of our nature, which gives to it so distinctive and divine a character. Its provisions are spread out with the magnificence and fulness of more than a royal banquet. Nor is there a child of want excluded. A Scripture which left a single want unsatisfied, or a single hurt unhealed, would not be a Scripture for man, with his deep consciousness of sin and need.

The Bible needs no evidence to prove its divinity. Let men assail it at whatever point, or in whatever form, it is a mere waste of time to go about constructing Christian apologies and books of evidence. If the book does not carry within itself its own divinity, no external proof, however accumulated, and however undoubted, would suffice. The outward demonstration can amount to nothing more than a logical argument, addressing itself to the logical faculty of man—the understanding and the judgment; whereas the inward demonstration must rest on the living and intuitive consciousness of the heart. If divine revelation is to quicken the soul into life, then it must act immediately on the seat and centre of that life. And to do this it must be possessed of an inherent and divine power. It has none of the weakness and none of the incompleteness of other books. It needs therefore no apology; and thousands who could never appreciate the force or the logic of the argument, have the witness in themselves, which rises above all outward demonstrations.

The best argument for the Bible is the Bible. As a record of the life of humanity, it appeals to every man's own individual consciousness. There it leaves its pretension and its claims. If it has not its echo in the spirit of man, we may reason for ever about evidence, and for ever we shall make no advance. So long as it is a thing of debate, and still to be proved, so long it will be neither

power nor blessing to the soul. As light can only reveal light, so the truth of God can never be perceived and felt within, till we take it up and make it a part of our own moral being. The moment that we unite ourselves with that which we would know, all doubt is at an end. The witness in himself is all the Christian needs; and with this he can challenge every enemy of his faith. Firm is the ground which he occupies; unyielding is his hold of God's living truth.

THE WRITERS OF THE BIBLE.

BY DE FORREST B. DODGE, PASTOR OLIVET CHURCH, BRIDGEPORT, CONN.

The sacred writers were *not impostors*. An impostor is one who imposes upon others for the sake of securing to himself some selfish end. If the sacred writers were impostors, they were after some selfish end and wrote the books of the Bible as means to that end. But what end could they have had in view? It could not have been *wealth*, for their religion and teachings subjected them to deepest poverty. Even Christ had not where to lay his head. Peter and John, in company, enter the temple; Peter declared, "Silver and gold have I none." The condition of the early advocates and writers of the Christian religion is well described in these words: "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." So wealth could not have been the end they were pursuing, for they could not but see that their course was making them the poorest of the poor.

Neither could their aim have been *human reputation*. Their peculiar practices and teachings greatly degraded them in the eyes of men; and they well knew, as is declared by the prophet, that they were made as the offscouring and refuse in the midst of the people. Paul says that he is well aware that the promoters of the Christian religion—and he among them—in his day, were made as the filth of the world and the offscouring of all things. Knowing these things, it could not have been reputation that the sacred writers were striving for, because, by embracing and declaring the Christian religion they secured to themselves universal contempt upon contempt.

They were not after *civil power*. Even Christ, the founder and central light of this religion, when once in danger of being raised to civil state, when he saw they would take him by force and make him a king, eluded the excited populace and departed into a mountain by himself alone. This is the spirit of the Christian religion. Its kingdom is not of this world. Its founders made no efforts to obtain civil power; and when they knew their cause was the most direct to prevent them from being popular with the people, they persevered. So they could not have been striving for civil power, authority, or state.

Neither could it have been *ease* that they sought, or indolent gratification. Their lives were those of self-denial, hardship, pain, and peril. All the sacred writers were more or less in this state. Paul says of himself and of his fellow-labourers: "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in

watchings, in fastings; as sorrowful, yet always rejoicing." This path was common to all the prophets and apostles—hard, continuous, wearying labour, toil, toil, toil. Therefore the writers of the Bible could not have been aiming at ease.

Their end was not the gratification of *passion*. All the sacred writers condemn this as an end. They forbid all people in the entire world living for this end—indulgence of passion. One of these writers says of passion: "When it hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Another says: "Now the works of the flesh are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you, that they which do such things shall not inherit the kingdom of God." All the sacred writers held the same doctrine. They all condemn self-indulgence as an end, by passion or any other way. Do you suppose that these men embraced and preached the Christian religion as a cover for lust and as a means to the gratification of passion? Did they write it down and give it to the world that their own, or the evil passions of any one else, might be gratified with impunity—that they might carry out their scheme of self-indulgence? This is too absurd to think of. The writers of the Bible could call on God and all people to witness to their general holiness of life. Paul says: "Ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you." This does not look like gratification of passion.

Now, if neither desire of *wealth*, *reputation*, *civil power*, *ease*, nor *passionate gratification*, was the reason these men wrote the books they did, what was the reason? If these men were honest, holy men of God, who condemned all sin, why did they make themselves the offscouring of all things and write their respective parts of the Bible? In regard to the Old Testament, the only answer is: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." In regard to the New Testament: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

"Bible, let me clasp thee!—blessed Chart divine,
Of a world's redemption, of a Saviour mine;
Wisdom for the simple, riches for the poor,
Hope for the desponding, for the sick a cure,
Rest for all the weary, ransom for the slave,
Courage for the fearful, life beyond the grave."

[N. Y. Observer.]

ALL SCRIPTURE IMPORTANT.

If the Bible were like a collection of stones, we might select some and put away others, as less valuable and beautiful; and although in such a selection we might make great mistakes, we should still be in possession of something more or

less complete. But the Bible is like a plant, and all its parts are not mechanically or accidentally connected, but organically united, and hence a law of life rules here; and he who reveres life will neither add nor take away from the beautiful plant which the Father had planted in and through Christ by the Spirit. All Scripture is one organism, and the same wisdom and love have formed the whole; and down to every branch, and bough, and leaf, it lives and breathes, and is beautiful and good. And the reason why many historical, and statistical, and prophetic portions of Scripture seem to us unimportant and even unmeaning is because we do not sufficiently live in the whole circle of divine ideas and purposes.—*Saphir*.

OBJECTIONS TO THE BIBLE.

Infidels make it an objection against the purity demanded by the Bible, that human nature cannot come up to it. So they settle the matter, not by force of argument, but from what they feel in themselves; the Bible must be wrong because they feel wrong. The fact is that they love sin too well to believe the Bible.

Bible Society Record.

NEW YORK, OCTOBER 19, 1871.



Bible House, Astor Place.

AMERICAN BIBLE SOCIETY.

A stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, the 5th inst., at half-past three, P. M.; William Whitlock, Jr., Vice President, in the chair, assisted by Marshall S. Bidwell, LL.D., and E. L. Fancher, LL.D., Vice Presidents.

The death of Aristarchus Champion, a Vice President of the Society, was announced.

The Rev. Thomas R. Vermilye, D.D., read the fifty-second chapter of Isaiah and offered prayer.

Three new auxiliaries were recognized: one in each of the States of North Carolina, Missouri, and Mississippi.

Communications were presented from Agents in the Southwest, in regard to the condition of auxiliary societies; from Andrew M. Milne, Monte Video, showing encouraging prospects on his field; from Rev. Dr. Barnett, Cairo, with account of colportage in Egypt; from Rev. Frank Vermeil, Secretary of the Bible Society of France, and from M. Dardier, Secretary of the Evangelical Society of Geneva, in regard to the labours of those societies in France; from Rev. J. M. W.

Farnham, Shanghai, with accounts of Bible distribution in China.

Grants of books were made to the American Sunday School Union, for distribution along the Northern Pacific Railroad; to the Presbyterian Board of Publication, for distribution in New Mexico and adjacent territories; to the Presbyterian Board of Missions; to the Marine Agent of the New York Bible Society, for vessels to foreign countries; and many grants to feeble auxiliaries. The entire number of volumes granted is 3,737, including fourteen volumes for the blind, besides others to different parties, to the amount of \$250. For foreign work, appropriations were made to the Valparaiso Bible Society; to the American Baptist Missionary Union; to the Hawaiian Board, for Gilbert's Islands, of the Micronesian group; and to the Methodist Missionary Society, for Norway; amounting in all to \$3,920 38.

A Committee, consisting of Rev. Dr. Joshua Leavitt and Dr. Marshall S. Bidwell, was appointed to prepare a memorial paper on the decease of Mr. Champion.

The receipts for September were \$49,352 48; issues, 62,661 volumes.

ARISTARCHUS CHAMPION.

To the list of deceased benefactors of the American Bible Society must now be added the name of ARISTARCHUS CHAMPION, Esq., of Rochester, N. Y., who died at his residence, in that city, Sept. 18. Mr. Champion's name has been on our roll of Vice Presidents since 1844, and he has long been one of the Society's most liberal donors. Only a few days before his death, his annual contribution of \$1,000 was received at the Bible House; and in the will dictated on his death bed, he devised one-half of his entire estate to this Society. Still, while his deep interest in our work, and his ultimate intentions, are thus plainly shown, it is altogether probable that, even in case the will is not broken, the amount which the Society will receive will fall far short of that which popular rumour has indicated, and will not exceed the sum of \$25,000.

NEW PUBLICATION.

The Epistles and the Book of Revelation, in the Benga language, for the use of natives on the west coast of Africa (near the Corisco Mission), have just passed through the press at the Bible House. This completes the publication of the New Testament in that language, all of which, except the Gospel by Matthew, has been printed at the expense of the American Bible Society.

GOSPEL BY MATTHEW IN NEZ PERCES.

Many of our readers remember the interest that was awakened by the commission sent from the Nez Perces, or Flat Head Indians, to St. Louis, in search of the Bible. It will also be remembered

by many what interest the lamented Dr. Fisk took in that work, and the immediate organization, by the Presbyterian and Methodist Churches, of Christian missions among that people, and the subsequent assassination of the excellent Dr. Whitman and others connected with the Presbyterian Mission. If the results of those missions did not fully justify the expectations entertained, yet the labour was not lost. Good effects followed. Christianity obtained a sure foothold among the Flat Heads, and the demand for the Scriptures still remains among them. The Rev. H. H. Spalding, missionary among that people, lately visited the Bible House, bringing an imperfect copy of the Gospel by Matthew in the language of the Nez Perces, which was translated by him, and first published in Oregon in 1841, with a request from the Oregon Association of Congregational Churches that the American Bible Society would republish it. This the Board of Managers consented to do, and (as mentioned in our last number) has recently issued it from the press. As that brought by Mr. Spalding was imperfect, a complete copy was forwarded to us by Mr. J. B. Monteith, Indian agent at Lapwai, Idaho Territory, which he procured from an aged native Christian. In his letter, which accompanied the book, he said: "Old Levi, to whom this copy belongs, is very anxious that it should be returned. He says, 'Without it I am blind.'" We have returned the book, and, according to Mr. Monteith's suggestion, have sent him also one of the new edition.

The following account of the origin of the movement among the Nez Perces, or Flat Head Indians, is closely connected with this subject, and will, we believe, interest our readers. It is taken from the Missionary Papers of the American Board:

THE MACEDONIAN NEZ PERCES.

About their council fire, in solemn conclave—it was in the year 1832—the Flat Heads and Nez Perces had determined to send four of their number to "the Rising Sun" for "that Book from Heaven." They had got word of the Bible and a Saviour, in some way, from the Iroquois. These four dusky wise men, one of them a chief, who had thus dimly "seen His star in the east," made their way to St. Louis; and it is significant of the perils of this thousand miles' journey that only one of them survived to return. They fell into the hands of Gen. Clark, who, with Lewis, had travelled extensively in the regions of the Columbia River. He was a Romanist, and took them to his church, and, to entertain them, to the theatre. How utterly he failed to meet their wants is revealed in the sad words with which they departed: "I came to you"—and the survivor repeated the words years afterward to Mr. Spalding—"with one eye partly opened; I go back with both eyes closed and both arms broken. My people sent me to obtain that Book from Heaven. You took me where your women dance as we do not allow ours to dance; and the Book was not there. You took me where I saw men worship God with

candles; and the Book was not there. I am now to return without it, and my people will die in darkness." And so they took their leave. But this sad lament was overheard. A young man wrote it to his friends in Pittsburg. They showed the account to Catlin, of Indian portrait fame, who had just come from the Rocky Mountains. He said, "It cannot be; those Indians were in our company, and I heard nothing of this. Wait till I write to Clark before you publish it." He wrote. The response was, "It is true. That was the sole object of their visit—to get the Bible." Then Catlin said, "Give it to the world." The Methodists at once commissioned Rev. Mr. Lee to go and find this tribe who had so strangely broken out of their darkness toward the light. Dr. Marcus Whitman, of the American Board, who was too late for the overland caravan for that summer, followed the next year. Lee found the Nez Perces. But so fearful were the ridges and the ravines of the path to them, and so wild the country where they roamed, that the gift of ten horses with which they pleaded their cause could not keep him. He pushed on to the tribes living near the coast, and sent for his wife and associates by the way of Cape Horn.

THE CENTRAL BAPTIST.

The *Central Baptist*, of St. Louis, of August 10, gives a very good notice of our Annual Report, dwelling especially on the work of the Agent in Missouri, the Rev. Edmund Wright. We are glad to see our Baptist friends entering into the work of the American Bible Society, and lending it their co-operation. We thank the *Central Baptist* for its kind notice.

SUMMARY OF AGENTS' REPORTS

For the month of August, 1871.

Agents Reporting.....	30
Auxiliaries, Branches, etc., visited.....	212
Anniversaries attended.....	58
New Societies and Committees formed.....	6
Sermons and Addresses delivered for the Bible Cause....	287
Letters and documents sent.....	18,498
Miles travelled on official duty.....	19,354
Receipts.....	\$14,249 66
Paid to Auxiliaries.....	\$1,617 54
Paid to American Bible Society.....	\$13,667 45
Subscriptions secured.....	\$747 50
Families visited on the fields of these Auxiliaries.....	19,797
Families found destitute.....	1,538
Destitute families supplied.....	1,348
Destitute individuals supplied in addition.....	893
Families refusing the Scriptures.....	123
Sabbath and other schools supplied.....	73
Value of books distributed gratuitously.....	\$833 36
Value of books sold.....	\$5,926 10
Receipts of Auxiliaries' reporting.....	\$12,019 94

Societies Recognized as Auxiliary,

October, 1871.

Union Co. B. S., Miss., S. A. Gassaway, Cotton Plant.
High Point B. S., Mo., Dr. J. M. Dunlap, High Point.
Warsaw B. S., N. C., D. I. Aaron, Warsaw.

Members Deceased.

Aristarchus Champion, Vice President, Rochester, N. Y.
Rev. Jacob Van Vechten, D.D., Auburn, N. Y.
Rev. Joseph Barringer, Mt. Sterling, Ohio.
Rev. Geo. Rutledge, Jacksonville, Ill.
Mrs. Esther Hasbrouck, Guildford, N. Y.

Rev. Wm. C. Smith, Urbana, Ill.
 Rev. John V. N. Schenck, Pompton, N. J.
 David Wesson, Brooklyn, N. Y.
 Rev. Jas. I. Ostrom, Canterbury, N. Y.
 Rev. Clinton Clark, Middlebury, Conn.
 Mrs. Jane P. Frank, Chippewa, Ohio.
 Rev. B. G. Paddock, Metuchen, N. J.
 Rev. T. W. Lewis, Charleston, S. C.

MONEYS RECEIVED

BY THE TREASURER OF THE AMERICAN BIBLE SOCIETY,

During the month of September, 1871.

INDIVIDUAL DONATIONS.

A Friend, Raleigh, N. C. (L. M.)	\$30 00
Agnew, Mrs. J. R., Mo.	25 00
Alexander, Rev. Thomas, Francisco, Ind.	10 10
Barlow, Rev. E. F., Stamford, N. Y.	7 00
Bashford, Miss Jennie, Paris, Ky.	25
Baldwin, C. H., Columbia, S. C.	20 00
Breuneman, W. H., Shiloh Hill, Ill.	2 30
Bell, J. C., Elizaville, Ind.	5 00
Beloot, D., Fort Branch, Ind.	3 00
Champion, Aristarchus, Rochester, N. Y.	1,000 00
Cash, Dobb's Ferry, N. Y.	2 00
Cash, N. Y.	15 00
Collections at McMinnville, Oregon	8 90
" " Lafayette, Oregon	5 20
Cash, Fort Fairfield, Me.	2 00
Clark, John, New Brunswick, N. J. (10 L. M.)	300 00
Drysdale, James F., Bloomington, Ind.	5 00
Densmore, Samuel, Bloomington, Ind.	5 00
Douglas J., Fort Branch, Ind.	5 10
Dougherty, W. F., Owensville, Ind.	5 00
Epperson, U. C., Haubstadt, Ind.	6 00
Edwards, Mrs. N. S., New York	25 00
Fee, Mrs. E. H., Bloomington, Ind.	5 00
Fowler, J. B., Owensville, Ind.	5 00
Harmon, Rev. Mr., Portsmouth, N. H.	2 00
Hart, Mrs. Jane A., Greenville, N. Y.	10 00
Howe, Joseph M., Bloomington, Ind.	5 00
Hommon, Jacob, Silver Lake, Ind.	5 00
Hepperson, C., Fort Branch, Ind.	5 00
Hall, Thomas, Dupont, Ind. (bal. L. M.)	5 00
Ingle, John, Sr., Saundersville, Ind. (bal. L. M.)	25 00
Jones, W. H., Bloomington, Ind.	2 50
Marquand, F., N. Y.	341 25
Munger, R. B., Geneva, Ohio	45 00
Miller, William M., Bloomington, Ind. (bal. L. M.)	18 00
McJohnson, Arthur T., McCutchensville, Ind.	5 00
Makemson, John, Pierceton, Ind.	5 00
Myers, Joseph, Silver Lake, Ind.	5 00
Nichols, R. D., Mendon, Mich.	5 00
Peabody, Ezra F., Vernon, Ind.	5 00
Penny, Phillis, N. Y.	27 15
Sloan, Rev. J. O., Belle Plaine, Minn.	5 00
Skinner, Mrs. Harriet, New Haven, Ct.	5 00
Strain, Mrs., and Four Small Children, Mo.	75
Stauffer, C. M., Linn Grove, Ind.	1 00
Skidmore, Rev. J. H., Oregon	2 00
Sundry Donations, Lafayette, Oregon	15 75
Showers, Rev. C. C., Bloomington, Ind.	5 00
Small, James, Bloomington, Ind.	5 00
Sides, H. F., Fort Branch, Ind.	5 00
Sides, Henry, Fort Branch, Ind.	5 00
Tully, C. P., Bloomington, Ind.	3 00
Van Buren, E., Wooster, Ind.	10 00
Wells, Rev. S. W., Silver Lake, Ind.	5 00
Wells, Rev. W. P., Silver Lake, Ind.	5 00
West, S. H., Fort Branch, Ind.	5 00
Wasson, N. A., Owensville, Ind.	5 00
Whitehead, C., Saundersville, Ind. (bal. L. M.)	15 00
Wharton, Chas., New Brunswick, N. J.	50
	2,110 55

LEGACIES.

Campbell, Benjamin, late of Uniontown, Pa.	50 00
Devoo, W. L., late of New York	300 00
Earnest, George, late of Baltimore, Md.	584 44
Hosmer, Mrs. Harriet H., late of Hartford, Ct.	2,010 00
Lane, Ebenezer, late of Butler County, Ohio	1,436 06
Lewis, I. J., late of Wheatland, N. Y.	10 00
Porter, Peter B., late of Niagara Falls, N. Y.	3,000 00
Robinson, Mary E., late of Westmoreland Co., Pa.	97 15
Taylor, Thomas Marston, late of New York	5,966 66

Carried forward.....\$13,445 31 2,110 55

Brought forward.....	\$13,445 31	2,110 55
Wainwright, Martha G., late of Boston, Mass.	100 00	
Whittemore, Dexter, late of Fitz William, N. H.	200 00	
		13,745 31

CONGREGATIONAL COLLECTIONS.

CONNECTICUT.

Burnside, Meth. Epis. Ch.	6 00
Collinsville, Cong. Ch.	27 00
Essex, Meth. Epis. Ch.	7 84
Middlebury, Cong. Ch.	44 85
Norwich, Second Cong. Ch.	73 45
Unionville, First Cong. Ch.	30 25

ILLINOIS.

Phoenix, Cumberland Pres. Ch.	12 00
Shawneetown, Pres. Sch.	6 00

INDIANA.

Meth. Ep. Conf'ce.	39 00
Meth. Ep. Ch., Northwest Ind. Conf'ce.	36 40

IOWA.

Mt. Pleasant, German Pres. Ch.	3 04
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MAINE.

Foxborough, Cong. Ch.	22 25
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MASSACHUSETTS.

North Hadley, Cong. Ch.	20 00
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MICHIGAN.

Detroit, Meth. Ep. Conf'ce.	113 35
Meth. Ep. Ch. Conf'ce.	166 78

MINNESOTA.

Centre City, Lutheran Ch.	10 00
Medford, Cong. Ch.	6 60

MISSOURI.

Holden, Pres. Ch.	1 00
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NEW YORK.

Irvington, Pres. Ch.	442 63
Perry Centre, Cong. Ch.	27 20
Rondout, Mission Sun. Sch., South Haven.	50 00
Rome, German Lutheran Ch.	13 75

OHIO.

Brownhelm, Cong. Ch.	10 90
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OREGON.

Meth. Ep. Ch. Conf'ce.	87 35
Salem, United Pres. Ch.	8 00
.. Evangelical Ch.	8 25
	1,273 89

FOR NORTH MISSISSIPPI.

Haywood Co. Bible Society, Tenn.	36 02
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RETURNS FOR BOOKS DONATED.

Charles H. Dalley, Porto Rico, S. A.	40 53
Cleveland Bible Society, N. C.	32 45
Rev. T. M. Westrup, Mexico.	5 00
A. M. Milne, S. A.	146 18
M. L. Ripley, N. Y.	14 20
Rev. John Thompson, Ind.	15 00
	253 36

DONATION BY SOCIETY NOT AUXILIARY.

Jerome Township Bible Society, Ohio	20 25
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REMITTANCES FROM AUXILIARY BIBLE SOCIETIES.

Bibles. Donations.

Allegany County, N. Y. (2 L. M.)	60 00
Auburn Female, N. Y. (bal. L. M.)	10 00
Austin, Texas	138 30
Abbeville Dist., S. C.	122 48
Allen County, Ky.	37 00
Anderson County, S. C.	47 67
Auglaize County, Ohio	59 57
Ashtabula, Ohio	91 13
Athens, Ga.	300 00
Aroostook County, Me.	20 00
Buffalo County, Wis.	52 23
Blue Ball Female, Ohio	50 00
Bedford & Trimble County, Ky.	48 85
Bullitt County, Ky.	83 70
Bangor Young Men's, Me.	9 50
Bennington, Vt.	93 95
Banks County, Ga.	98 10
Belle Plaine, Minn.	9 76

Carried forward.....\$1,212 24 160 00 17,439 38

	Bibles. Donations.		
Brought forward.....	\$1,212 24	160 00	17,439 38
Butler County, Kansas.....	2 35		
Buncombe County, N. C.....	115 00		
Bremer County, Iowa.....	102 01		
Bowie County, Texas.....	51 20		
Bayfield County, Wis.....	40 80		
Bartow County, Ga.....	17 06		
Columbia County, N. Y. (2 L. M.).....	11 32	84 00	
Clyde & Vic., Ohio.....	119 68	10 00	
Calhoun County, Ill.....		64 50	
Covington & Vic., Ky.....	8 50		
Catlettsburg, Ky.....	4 00		
Carter County, Ky.....	12 05		
Chemung County, N. Y.....	104 89		
Carrollton, Ala.....	38 97		
Cleaveland County, N. C.....	62 45		
Cincinnati Young Men's, Ohio.....	191 25		
Cass County, Ind.....	29 00		
Carver County, Minn.....	12 75		
Chisago County, Minn.....	2 00		
Camden County, Mo.....	47 45		
California.....	950 00		
Caldwell County, Ky.....	100 00		
Cass County, Iowa.....	23 85		
Canton, Mo.....	48 00		
Cayuga County, N. Y.....	36 60		
Carroll County, Tenn.....	13 85		
Chickasaw County, Iowa.....	3 00		
Clinton County, Iowa.....	3 00		
Catawba County, N. C.....	38 70		
Crawford County, Ark.....	21 00		
Conway County, Ark.....	55 55		
Dutchess County Female, N. Y.....		338 13	
Dutchess County, N. Y.....	22 52	260 00	
DeKalb County, Ill.....	25 77	240 05	
Dawson County, Ga.....	13 25		
Douglas County, Kansas.....	50 00		
Dunklin County, Mo.....	30 35		
Dade County, Mo.....	22 25		
Dallas County, Mo.....	57 45		
DeSoto County, Miss.....	12 35		
Dallas County, Iowa.....	61 45		
Douglas, Texas.....	6 05		
Douglas County, Wis.....	36 55		
Davis County, Texas.....	10 00		
Dunn County, Wis.....	59		
Douglas County, Neb.....	29 70		
Dodge County, Neb.....	12 30		
Dardanelle & Vic., Ark.....	61 34		
Dearborn County, Ind.....	78 00		
East Dodge County, Minn.....	17 20		
Eaton County, Mich.....	16 44		
Elkhart County, Ind.....	104 30		
Fishkill, N. Y. (3 L. M.).....	6 15	212 25	
Ford County, Ill. (3 L. M.).....	100 00	135 25	
Fulton & Hamilton County, N. Y.....	400 00	800 75	
Fostoria & Vic., Ohio (L. M.).....	418 52	62 00	
Fulton County, Ill.....	100 00	197 95	
Franklin County, Ga.....	72 53		
Forsyth County, Ga.....	10 25		
Freeborn County, Minn.....	25 00		
Frog Level, S. C.....	20 00		
Fentress County, Tenn.....	20 15		
Fayette County, Iowa.....	9 10		
Franklin County, Ark.....	12 30		
Geneva, N. Y.....		10 00	
Gasconade County, Mo.....	58 29	43 60	
Grant County, Wis.....	238 00	10 00	
Greene County, Ky.....	14 75		
Gaston County, N. C.....	25 70		
Gwinette County, Ga.....	63 25		
Graves County, Ky.....	53 95		
Graves & Wadesburg, Mo.....	2 50		
Greensboro, Ala.....	44 00		
Gibson County, Tenn.....	17 35		
Grinnell, Iowa.....	128 01		
Green Lake County, Wis.....	30 00		
Greenville County, S. C.....	52 85		
Greene County, N. Y.....	60 00		
Gnadenhuten, Ohio.....	24 00		
Gibson County, Ind.....	26 35		
Hunterdon County, N. J. (6 L. M.).....	20 00	180 00	
Henry County, Ohio (bal. L. M.).....	21 25	15 00	
Harrison County, Ky.....	64 20		
Howard County, Iowa.....	50 00		
Hall County, Ga.....	123 95		

Carried forward..... \$6,449 69 2,813 38 17,439 38

	Bibles. Donations.		
Brought forward....	\$6,449 69	2,813 38	17,439 38
Houghton County, Mich.....	58 38		
Howard County, Kansas.....	5 00		
Houston County, Minn.....	30 00		
Hamilton County, Iowa.....	21 30		
Henry County, Ind.....	137 43		
Houston County, Ga.....	8 78		
Indian Land, S. C.....		19 00	
Irvine & Estell County, Ky.....	55 20		
Iowa Falls, Iowa.....	3 23		
Jackson County, Ga.....	29 18		
Jefferson County, Kansas.....	67 40		
Jefferson County, N. Y.....	100 00		
Jasper County, Mo.....	33 20		
Jefferson County, Col.....	27 31		
Johnson County, Ark.....	110 15		
Jackson County, Ind.....	29 80		
Kent County, Del. (L. M.).....	89 79	30 00	
Kingsport, Tenn.....	12 00		
Kennebec County, Mo.....	19 80		
Livingston County, N. Y. (2 L. M.).....	29 74	60 00	
Laurens County, S. C.....		12 00	
La Crosse County, Wis.....	69 21	3 00	
Louisville & Vic., Ky.....	86 50		
Lexington & Vic., Ky.....	62 75		
Lee County, Ky.....	10 00		
Lincoln County, N. C.....	10 60		
Lumpkin County, Ga.....	26 38		
Little River County, Ark.....	23 05		
Lawrence County, Ohio.....	75 00		
Lewis County, N. Y.....	429 14		
Lyme, Ct.....	40 75		
Livingston County, Ill.....	75 00		
Marion County, W. Va.....	30 13	33 00	
Monroe County, N. Y. (4 L. M.).....		158 10	
Mecklenburg County, N. C.....	15 08	46 55	
Macoupin County, Ill.....	300 00	88 00	
Mitchell, Iowa.....		5 00	
Milwaukee County, Wis.....		5 00	
Massac County, Ill.....	9 30	24 00	
Marion, Tex.....	70 53		
Maysville & Mason County, Ky.....	9 00		
Metcalfe County, Ky.....	51 88		
Munford, Ala.....	10 00		
Marietta, Ga.....	34 30		
Madison County, Ga.....	39 00		
McLeod County, Minn.....	73 83		
Mineral Springs, Ark.....	46 95		
Muscogee County, Ga.....	87 64		
Montroe County, Mo.....	21 85		
Mercer County, Ill.....	75 00		
Memphis & Shelby County, Tenn.....	9 70		
Mount Vernon, Iowa.....	38 52		
Mills County, Iowa.....	10 20		
Madison County, Iowa.....	78 20		
Marshall County, Ark.....	221 89		
Maryland, Md.....	1,000 00		
Newberry County, S. C.....		10 00	
Niagara County, N. Y.....	16 13		
North Seneca, N. Y.....	26 00		
New London & Vic., Ct.....	200 00		
New Haven County, Ct.....	163 10		
Nelson, Welsh, N. Y.....	6 00		
Ontario County, N. Y. (2 L. M.).....		203 00	
Otsego County, N. Y. (3 L. M.).....	410 00	90 00	
Oneida County, N. Y. (L. M.).....	26 00	30 00	
Owsley County, Ky.....	8 05		
Opelika, Ala.....	35 00		
Oxford, Ala.....	73 75		
Pennsylvania, (L. M.).....	4,530 00	134 00	
Platt County, Ill. (bal. L. M.).....	193 22	72 00	
Portage County, Ohio.....	71 61	40 00	
Pleasant Grove, Ill.....	41 80	3 20	
Piqua Female, Ohio.....	50 00		
Perry County, Ky.....	8 75		
Pine County, Minn.....	8 50		
Pike County, Ark.....	8 05		
Pike County, Mo.....	129 00		
Pleasant Hill, Mo.....	23 80		
Pettis County, Mo.....	8 50		
Poweshiek County, Iowa.....	20 82		
Polk County, Iowa.....	199 50		
Pedee, N. C.....	55 77		
Piscataquis County, Me.....	24 79		
Postville, Iowa.....	24 00		
Rockdale County, Ga.....	10 00		

Carried forward..... \$16,817 50 3,879 23 17,439 38

	Bibles.	Donations.	
Brought forward	\$16,817 50	3,879 23	17,439 38
Rockland, Mich.....	16 25		
Round Rock, Texas.....	37 20		
Rhode Island	1,000 00		
Ripley, Miss.	39 26		
Rusk County, Texas.....	10 00		
Rush County, Ind.....	50 00		
Rockville, Conn.....	105 65		
Saratoga County, N. Y.....	11 00	31 57	
Schuyler County, N. Y.....		102 54	
Schoharie County, N. Y.....	57 71	117 90	
St. Croix County, Wis.....	78 05	15 00	
Sarpy County, Neb.....		1 50	
Seneca County, Ohio.....	108 60	55 00	
Stephenson County, Ill.....	579 39	268 95	
Smithville, Tenn.....	28 72		
Spencer County, Ky.....	17 00		
Steuben County, N. Y.....	37 70		
South Steuben, N. Y.....	47 30		
Summersfield, Ala.....	19 00		
Shelby County, Ala.....	56 90		
Sullivan County, Tenn.....	16 60		
Sibley County, Minn.....	1 85		
Scott County, Minn.....	9 62		
St. Louis County, Minn.....	81 09		
Sevier County, Ark.....	64 20		
Somerset County, Me.....	100 00		
Story County, Iowa.....	68 33		
Scott County, Iowa.....	125 00		
Sebastian County, Ark.....	31 40		
Scott County, Ark.....	29 00		
Saline County, Kansas.....	41 29		
Tyler County, W. Va.....	19 80		
Talladega County, Ala.....	144 30		
Tirzah, N. C.....	65 00		
Titus County, Texas.....	43 63		
Tazewell County, Ill.....	378 21	126 50	
Ulster County, N. Y. (3 L. M.).....	215 41	130 00	
Union County, N. C.....	11 10		
Union County, N. J.....	250 00		
Vanderburgh County, Ind.....	86 03		
Washington County, N. Y.....	16 87	671 88	
Wayne County, N. Y.....		104 00	
Warren County, Mo.....	70 70	9 60	
Wayne County, Ohio.....		75 00	
Winnebago County, Ill (L. M.).....		30 00	
Wellington, Ohio (bal. L. M.).....	110 25	35 00	
Washington County, Ohio (L. M.).....	100 00	30 00	
Wirt County, W. Va.....	16 61		
West Steuben, N. Y.....	41 50		
Washington County, Minn.....	10 00		
Wayne County, Mich.....	236 51		
Winneshek County, Iowa.....	12 00		
Washington County, Neb.....	6 38		
Will County, Ill.....	100 00		
Wabash County, Ind.....	82 00		
Yates County, N. Y.....		100 00	
Yell County, Ark.....	47 50		
York County, S. C.....	13 45		
Yadkin County, N. C.....	4 13		

\$21,777 69 5,783 67 = 27,561 36

REMITTANCES FROM SOCIETIES NOT AUXILIARY, FOR BIBLES.

Bible Committee, Brethitt Co., Ky.....	18 00
" " Johnson City, Tenn.....	8 00
" " Thayer, Kansas.....	20 40
" " Patton, Mo.....	4 90
" " Tipton, Mo.....	10 00
" " Maries Co., Mo.....	21 65
" " Richland, Mo.....	6 25
" " Waldron, Ark.....	25 65

114 25

SALES BY AGENTS.

Rev. I. G. Bliss, Turkey.....	556 72
Rev. Ira T. Wyche, N. C.....	1 00
Rev. S. P. Whitten, Tenn.....	17 23
Rev. Wm. M. Candlish, Neb.....	2 70
Rev. John Thompson, Ind.....	14 30
Rev. E. G. Smith, Ill.....	30 00

621 95

Bible Society Record.....	10 75
Sales at City Depository.....	2,143 37
Sales of Waste Paper, etc.....	327 26
Rents.....	1,132 16
Total.....	\$49,352 48

SUMMARY OF RECEIPTS FROM EACH STATE, Etc., DURING SEPTEMBER, 1871.

	Bibles.	Donations.	Total.
Alabama.....	\$421 92		421 92
Arkansas.....	757 43		757 43
California.....	950 00		950 00
Colorado.....	27 31		27 31
Connecticut.....	508 50	2,195 39	2,704 89
Delaware.....	89 79	30 00	119 79
Georgia.....	933 67		933 67
Illinois.....	2,004 69	1,270 70	3,275 39
Indiana.....	628 51	28 90	927 11
Iowa.....	941 32	8 04	989 36
Kansas.....	188 44		188 44
Kentucky.....	703 93	25	764 18
Maine.....	174 09	24 25	198 34
Maryland.....	1,000 00		1,000 00
Massachusetts.....		120 00	120 00
Michigan.....	327 58	285 13	612 71
Minnesota.....	281 30	21 60	302 90
Mississippi.....	51 61		51 61
Missouri.....	596 05	79 85	675 90
Nebraska.....	51 08	1 50	62 58
New Hampshire.....		202 00	202 00
New Jersey.....	270 00	480 50	750 50
New York.....	4,495 36	15,958 12	20,453 48
North Carolina.....	405 53	109 00	514 53
Ohio.....	1,440 86	1,864 21	3,305 07
Oregon.....		135 45	135 45
Pennsylvania.....	4,630 00	281 15	4,911 15
Rhode Island.....	1,000 00		1,000 00
South Carolina.....	256 45	61 00	317 45
Tennessee.....	143 60	36 02	179 62
Texas.....	266 91		266 91
Vermont.....	93 95		93 95
West Virginia.....	66 54	33 00	99 54
Wisconsin.....	545 43	83 00	628 43
Mexico.....		5 00	5 00
South America.....		186 71	186 71
Turkey.....	556 72		556 72
			\$49,352 48

The payment of \$150 constitutes a Life Director of the American Bible Society; \$80, a Life Member.

CORRESPONDENCE.

Letters relating to Travelling Agencies, to Delegations for Auxiliary Anniversaries, and inquiries as to the mode of raising funds, requests for donations of Books, inquiries as to the general policy of the Society, notice of new Auxiliaries formed, reports of those already recognised, and communications for the Record, should be directed to "Secretaries of the American Bible Society," Bible House, Astor Place, New York.

Pecuniary Remittances, and Letters in relation to the accounts of Agents, Auxiliary and other Societies, and persons, and Legacies, should be addressed to MR. ANDREW L. TAYLOR, Assistant Treasurer, Bible House, Astor Place, New York.

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to MR. CALEB T. ROWE, General Agent, Bible House, Astor Place, New York.

EXCHANGE PAPERS.

Papers sent in exchange for the Bible Record should be directed simply, "BIBLE SOCIETY RECORD, New York," otherwise the postage is charged as on papers sent to private persons.

All Newspapers and Periodicals through the Post Office should be addressed to the "Bible Society Record," and not to the Society or its officers.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York, in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

The RECORD is sent as heretofore, three copies to each Auxiliary, one to each Branch, and one to each Life Director and Life Member, gratuitously. Other copies can then be purchased by said societies, for 12½ cents per annum, in advance. Churches or Clubs, calling for twelve copies to one address, can receive them on the same terms. Individual subscribers can receive the work at 25 cents per annum, in advance.

POSTAGE—Twelve cents a year, payable quarterly at the local Post offices.